THE

LIGHT OF TRUTH

OR THE

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IS ENGLAND A SAIVITE COUNTRY?

I begin with an affirmative answer and shall show what makes me arrive at this conclusion. Hindu visitors had hitherto silently glided along Western Cities and most of them were enamure of buildings and streets and various other armouries of Western civilization. But passing through the churches and cathedrals of London and meditating on the many semblances and traces of *Šaivaism* that present before me in every nook and corner of England, it is impossible to think of England as anything else except a Saivite country.

In the first place some references are made about England in the *Bhūmi Kaṇḍa* of *Padma Purāṇa* wherein "*Svetadvīpa*" stands for England. Looking at the map it will be evident to the average observer that England resembles the lion's tail in appearance. Passing this evidence we again arrive at another expression "Sveta Dvipa" and this can be no other than the "*White Island*" (England), the chalk cliffs of Dover coating the whole Island white.

The *Purānic* writers again speak of *Sveta Samudra* which stands for the present White Sea. There is a third expression called Breta in ancient Sanskrit literature which after many transformations, has been evolved into Britain. This is confirmed when one finds that there is no other derivation for the word "*Britain.*"

Even the river Thames was not omitted in the Purāṇas which was styled as the *Thāmsa.* We, who are adherents of *Śaiva Siddhānta,* cannot fail to perceive that "*Thāmsa*" is the guṇa of our Lord Śiva. These concurrent evidences in the Sanskrit literature conclusively go to prove that England was to a large extent influenced by our Śaivite forefathers.

When a country 7,000 miles away had been fully mentioned without the omission of even a minute detail there are reasons to suppose that India had a great deal to do with Britain even in the dim and distant past.

It is natural in a nation that ancient feelings and sentiments often reverberate themselves even after a lapse of years, when general conditions and environments, may, perchance be changed. Like a never-failing stream that flows and overflows ceaselessly even though and centuries and ages have conjoined to exhaust its energy and characteristics imbibed in a nation, even at a primitive stage of its existence, always show themselves at every period of its history. This is exactly the case with England, for in spite of the havocs which Christianity and Western civilization have played, the *Śaivite* trend in the people has not been killed. Even in St. Paul's Cathedral the most sacred place of worship in England there are real Śaiva symbols. It is a different question whether the people of England yearned for them; but all the same the existence of these Liṅgas go to show the presence of Śaivaism in the country.

Perhaps unconsciously the people have built these *Liṅgas,* but to us, *Śaivites,* the significance cannot be underrated. Every time I see these Lingas an almost sudden glow of thrill electrifies me and I am sure every *Śaivite* will feel the same, if he happens to consider all these patent and potent evidences.

England is mainly a *Śaivite* country and the same tenet of Śaivaism which our forefathers had inculcated in the minds of the English people have not yet been forgotten, and whether consciously or unconsciously, the people of England are worshipping Śri Śiva Svarūpa and accord the holy symbol the best place in their sanctuaries.

Beside the natural tendencies of the English people are exclusively Thamasic.

As Lord *Śiva* is the destroyer and reconstructor, and one who brings his *Bhaktas* from darkness into light, so also the English people have an inert and deep-rooted tendency of creating new order of things after destroying old ones *Raudraic Guṇas*.

The glory of our Lord *Śiva* is thus manifest even in this remote land and whether Christian fanatics accept this fact with good grace or refute it indignantly, the fact cannot be gainsaid that besides, evidences of nature, the tendencies of the English people are in common with those of the *Śaivites* and thus Lord *Śiva's* presence is more than testified by these significant phenomena.

After the introduction of Christianity when the Missionaries have purposely smothered the least appearance of a noble spirit inherent in the people, even after the numerous historical transformations the country has passed through the original conception of Śaivaism is unshaken in every part of the country, manifesting at times through *Śaivic* symbols scattered hither and thither, but mostly revealing themselves through the particular characteristics appertaining to the English people in general and the average Englishman in particular.

These facts establish, beyond the least possible shadow of doubt, that our Lord Śiva is equally present in this *Atristhan* (England) as he is in "*Bharat Kaṇḍa*." It is the duty, I believe of every ardent Śaivite to bring this fact to light and show to the world at large that Śaivaism is the only universal cult and Lord Śiva the ruler of the Universe.

I look upon these things with joy and hope, in a short time to come, under the kind patronage of Mr. J. M. Nallasvāmi Pillai, B.A., B.L., whose activities in this direction are well known to the readers, that a *Śiva Liṅga*, duly sanctified, will be installed in the "Modern Babylon" and the message of Lord Śiva will be carried to far off lands and the glad tidings ushered in every nook and corner of the globe.

I hope and trust that fervent and enthusiastic *Šaivites* will offer themselves to build a temple in this country where the *Šiva Rūpa* will be installed, with due pomp and sacredness befitting the holy symbol. This will not only place the *Atris-than* (mentioned in our holy scriptures as *Puṇya Bhūmi*) in constant intercourse with Bharatakaṇḍa but also help to assist the English people in shaking off the gross bondage of Christian civilization and breaking the shackles of superstition and credulity. Every English heart throbs in earnest, unconsciously, to be relieved from the present barbarity and it behoves us, *Šaivites*, to reclaim and lead them on to the glorious path of our all-supreme Lord.

LONDON, W.C. T. S. J. S.
15th March 1912.

Virasaiva Religion—Study I.

Vīrašaiva Scriptures:—The Vīrašaivas consider the four Vedas, the hundred Upanishats, the nineteen Smṛitis, the eighteen Purāṇas, the eighteen Upapurāṇas and the two epics as their scriptural authorities in so far as they relate to Liṅga-dhāraṇa and other Vīrašaiva observances. But the chief authorities of the Vīrašaivas are the celebrated twenty-eight Šivāgamas. The twenty-eight Šivāgamas are:—(1) Kāmikāgama, (2) Yogajāgama, (3) Chintyāgama, (4) Kāraṇāgama, (5) Ajitāgama, (6) Diptāgama, (7) Sūkshmāgama, (8) Sahasrāgama, (9) Amšumadāgama, (10) Suprabhodāgama, (11) Vijayāgama, (12) Višvesāgam, (13) Svayambhuvāgama, (14) Analāgama, (15) Vīrāgama, (16) Rauravāgama, (17) Makuṭāgama, (18) Vimalāgama, (19) Chendrajñānāgama, (20) Bimbāgama, (21) Prodgitāgama, (22) Lalitāgama, (23) Siddhāgama, (24) Šāntāgama, (25) Sarvoktāgama, (26) Paramešvarāgama, (27) Kiraṇāgama and (28) Vātuḷāgama. In these twenty-eight Šivāgamas, the Pūrva or anterior portions relate to other Šaivas and the uttara or ulterior portion relate to Vīrašaivas. Where the Ashṭāvaraṇa (the eight environments), the Pañchāchāra (the

five religious observances) and the Shaṭsthala (the six steps to Salvation) are treated in the said twenty-eight Šivāgamas, it is to be understood that those portions relate to Vīrašaiva religion Yogajāgama states:—

“ त्रिपदार्थचतुष्पादं महातन्त्रंजगद्गुरुः ॥
सूत्रेणैकेनसंक्षिप्य प्राहविस्तरतःपुनः ॥
पिंडादिज्ञानशून्यान्त मेकोत्तरशतस्थलम् ॥
विभक्तंदृश्यतेयत्र तत्सिद्धान्तमुदाहृतम् ॥
*　　*　　*　　*
अव्यस्थलेतुविज्ञान दीक्षायत्रोदितागुरु ॥
तन्मतंवीरशैवाख्य माहुरागमपारगाः ॥ ”

To show that the twenty-eight Šivāgamas are the special authorities of the Vīrašaiva (of course, in common with the Šuddha-šaivas of the Tamil country), one of the Āgamas states:—

“ कामिकाद्यावातुलांतास्शिवेनोक्ताश्शिवागमाः ॥
सिद्धान्तइतिविज्ञेयाः वीरशैवस्यनिश्चयात् ॥ ”

There is a Bhāshya of the Vīrašaivas on the Brahmasūtras by Šrikarašivāchārya on the Shaṭsthala side the existence of which was not known by a portion of the Vīrašaivas for some time. An attempt is now made to publish it. The Brahmasūtra Bhāshya by Šrīkaṇṭha Šivāchārya was hitherto considered as the exclusive Vīrašaiva Bhāshya. But now the Šuddhašaivas of the Tamil country claim it as their Bhāshya, as it does not treat of Shaṭsthala which is the distinctive tenet of the Vīra-šaivas. But Nīlakaṇṭhanāganāthāchārya has written a treatise on the Bhāshya of Šrīkaṇṭhašivāchārya which is entitled Kriyā-sāra in which Liṅgadhāraṇa and other subjects kindred with Vīrašaiva tenet are treated which shows that Šrīkaṇṭha Bhāshya is a Vīrašaiva Bhāshya. But whatever this may be, as the exclusive worship of Šiva is the peculiar characteristic of the Vīrašaivas and as Šrīkaṇṭha Bhāshya treats of the superiority of God Šiva to the exclusion of other deities, the said Bhāshya will have to be considered as the Vīrašaiva Bhāshya. But I learn that the Šuddhašaivas of the Tamil country are as rigid

as the Vīrašaivas of the Kanarese country in worshipping one God Śiva to the exclusion of other gods. If this be so, then Śrikaṇṭh Bhāshya becomes the common property of both the Suddhašaivas of the Tamil country and the Vīrašaivas of the Kanarese country. The Vīrašaivas have also what are called Bhāshyas which are not Bhāshyas on Brahmasūtras like the Śrikara and Śrikaṇṭha Bhāshyas. They are termed Bhāshyas, because they are discourses on various Vīrašaiva subjects. They are the following:—Somanātha Bhāshya or Basavarājīya, Amṛitešvara Bhāshya, Sarvešvara Bhāshya, Ganabhāshya-ratnamālā and other works. Besides these, there are in Kannaḍa, a class of literature called Vachanas. These are existing and enthusiastic lectures delivered by Basavešvara of Kalyāṇ and his innumerable disciples to the multitude. These vachanas treat of Shaṭsthala philosophy in pithy, concise and fiery style based on the twentny-eight. These vachanas are unlimited. The vachanas of Prabhudevaru himself is stated to be twice-eighty crores in number. This is the number given by many authors. Extracts from these "vachanas" are quoted in many subsequent works. The subsequent works state that these "vachanas" have always been recited by Āchāryas to the Bhaktas in every time from the time of Basavešvara. Besides these "Vachanas", there have been innumerable works from the early times to the present day which have been written in classic style on the subject of Vira-šaiva religion as well as on other matters. These have been written in Sanskrit, Kannada and Telugu by Virašaiva authors. The names of the authors and their works together with other details will be given further on in chronological order under a separate number. Fearing that this essay will become lengthy, I have stopped here. My appeal to the Vira-šaivas is that vast as the Virašaiva literature is, they should feel proud of it and try to do something for its preservation and development.

J. B.

THE TEN IDYLLS.

TIRUMURUGĀRRUPADAI.

I summarised, long ago, in the very first number of this journal, Kuriñjipāṭṭu, the best of the ten idylls; and several others have since been summarised by my friends. At a time of stress and trouble, I had to take up the *Pārāyaṇam* of this idyll, a religious and philosophical one, and the most difficult of the whole series, and I now give the results of my study. It is the production of Naṛkīrar, the chief of the Saṅgam poets, who is even said to have defied God Śiva. He is also the author of Neḍunalvāḍai, the seventh of this series. His other religio-philosophic poems have found place in the eleventh Tirumuṛai, which contains as many as ten pieces from his pen, including this idyll. Some of the pieces like *Kōpaprasādam, Pōṛṛitirukaliveṇbā, Perumthēvapāṇi* were composed to appease God, when he met with His displeasure. All of them are devotional and highly philosophic; and from a historical point of view, they are highly interesting, as they precede the writings of the Samaya and Santānāchāryas. Some people seem to think that Vaishṇavite āchāryas were the pioneers of the Bhaktimārga, but that is because they are ignorant of the writers in the eleventh Tirumuṛai, most of whom have preceded the Vaishṇava writers, and because they are ignorant of the history of the Śaiva religion. To them, these devotional pieces will come as a surprise. Naṛkīrar must therefore be regarded as the earliest exponent of the Śaiva Siddhānta religion and philosophy which has for its paths, Dāsa, Satputra, Saha and Sanmārgas, otherwise called, Charyā, Kriyā, Yoga, and Jñāna. I propose to give some illustrative texts.

The first verse of his *Kāilaipādi-Kāḷattipādi-andādi*, is a most beautiful one.

TRUE WORSHIP.

"With words and their import as wick and ghee
The earthen lamp as my tongue, the very rare
Metres as flame, to Dweller of Kailās
I lit the light to God Ardhanārī."

YE ARE THE TEMPLE OF GOD.

"Ye sages see the greatness of my heart
The God of God so rare to find, The King
Of Kailās fair praised by good men and true
This heart of mine He chose as His dwelling."

DASŌHAM.

"From days of yore, to praise Thy Feet
And to become Thy slave I try.
To make me Thy slave and show me grace
Havest Thou mind or no, say my Lord."

THE SETU OF IMMORTALITY.

"Tost in the great whirlpool of fleeting Life
My Lord I am troubled sore; To lose all care
And reach The Haven lend me Thy hand, O Lord
Of Devas and Kāḷatti, freed of my Sin."

THE BRIDEGROOM.

"Longing for e'er thy Joyful cassia wreath
Her heart breaks sore with love O my dear Lord
Of Kailās towering to the Heavens, O speak,
My beloved one pines away; what shall I do."

THE MYSTIC SYLLABLE.

"As you place it in the mouth, it is the pill
That sure removes the ills of birth;
Of The Lord who with his Lady in Kailās dwells
This is His mystic letters five."

"These five letters becomes the Vedas rare,
Once these are learned, they bring ye near know ye
What goes far far beyond the ken of all
The true seat of our Lord of Kāḷatti.

PASUJNANA AND PATIJNĀNA.

"While we want to know Thy Form, Thou wilt not show;
While we enter Thee, as amrita appearest Thou.
O Lord of Kailās Hills, crowned with blossoming trees
. Such is the sweetness of Thy Nature rare.

HIS IMMANENCE.

"The word and its import, the body and the soul,
Fragrance and flower, flawless like these,
Our Lord of Kailās Hills too difficult to reach
Stands He immanent in all."

THE ADVAITA.

"Myself and Thyself, there are no such two,
Though this be truth, I have *known* always,
The Lord of wide Kailās where bees e'er hum
Me He confounds, He spreads His *māyā veils.*

THE GRACE THAT SAVES.

"Ever It saves that seek; and if with love,
They pray, mukti it gives; and in their heart,
They contemplate, before such it appears,
This is the sacred foot of Kāḷatti-Lord.

THE CHATURTHAM.

As Brahma, Vishṇu, the king of Gods, and rest
He creates protects and rules and in the end,
Alone He stands, again becomes all these
Our king of limitless Kailās, He is.

I do not wish to give more texts, but would draw attention to the last two pieces of Naṟkīrar wherein he sets forth the great Bhakti of St. Kaṇṇappa, and this is exactly the story which Šekkiḷār has elaborated in his Periyapurāṇa. And it may be remembered that this story is *taken* by both St. *Māṇikka*-vāçaka and Šri Saṅkara as *illustrative of Bhakti.*

Coming to the Idyll in question, it is said to have been composed when Naṟkīrar was confined in a cave by a Demon, who had already collected 999 men to make a huge sacrifice of.

God Muruga appeared, and killed the Demon, and saved Naṟkīrar and the others, and it is believed even now, with great reason, that the reciting of this idyll has the same saving power.

This idyll is one of the *āṟṟupaḍai* in this collection, and its structure is this. One, who had already received the grace of God, meets another who has the same intent, and shows him the way to salvation. Other persons may aslo be subjects of the *āṟṟupaḍai*, such as poets, swordmen, actors, songsters &c., and one of them who had received presents from his patron, meets another of his class, and describes to him the praises of his king and patron, and asks him to go to him. The present idyll is, of course, of the first kind. One who had received the grace of God Muruga meets another, and tells him if he wished for salvation, to go to Tirupparaṅkunṟam, Tiruchchendūr, Tiruvāvinaṅkuḍi (Paḷani), Tiruvêragam, Kunṟuthōrāḍal, *Paḷamuthirsōlai* (Aḷagar Kōvil) and worship him and recieve His grace. Though good deal of space is devoted to the description of God Muruga and his praise, even in these descriptions, we have pen-pictures of Nature in all her glory, of the sea and sky, hills and forests, the sun and the moon, of trees and flowers and of the song of birds. We cannot see God with our eyes, and we cannot hear Him with our ears, and sense Him with our senses, and yet the True Seer sees Him in every phase of Nature's Beauty, and hears him in every rustle of the leaves, and senses His joy in every breath of the wind. I will indicate in my footnotes such of these beauties as strike the eye in this famous Hymn of Naṟkirar.

One word is due to the famous Nachchināṟkiniyar, the commentator of the Ten idylls and Puṟanānūṟu and other classical works, and but for whose keen insight and critical acumen and intelligence, all these works would have been altogether unmeaning to us; and our meed of praise is also due to our Tamil Savant Mahā Mahōpādhyāya Swāmīnātha Iyer but for whose labours these splendid treasures would have been altogether lost to us. It may be noted here that Nachchināṟkiniyar

quotes many appropriate passages from the Tiruvāchaka Hymns.

THE TEXT.

I.

TIRUPARANKUNRAM.*

The Consort of that chaste heavenly Bride with shining forehead,
Whose Light blinds and spreads far, like that of the sun, as it rises above the sea, delighting the world, and travelling round Mount Mêru,
Whose Foot gives shelter to his bhaktas and sunders their ignorance
Whose thunder-like hand shatters the hostile hosts,[1]

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* Near Madura, one of the six seats of God Subramanya.

[1] The first picture presented is that of the sun in all his majesty rising above the gently rippling bluish-green waves of the Sea, dispelling the deep darkness of the night, adored by millions in all parts of the world and inducing the world's activity and bringing light and pleasure to all. God as the Sun and Light is the most universal figure adopted in all religions; and the famous verse in Svetāsvatara Upanishat echoes this thought.

"I see the Great Purusha, sun-like beyond the darkness. A man who knows Him truly passes over death; there is no other path to go" (III. 8.)

The commentator points out that the simile is doubly appropriate as applied to God Subramanya, as he comes riding in the ākās on his beautiful peacock, after conquering the hostile hosts of Asuras, (man's evil desires) and showering His Grace on the adoring Bhaktas. In form the bluish green peacock corresponds to the sea and God Muruga whose form is red corresponds to the blood-red sun. The action of the sun in dispelling the darkness and bringing light corresponds to God's action in removing our māyā veils and giving us grace. The world translated as 'blinds', is not exactly so in the original. The sun's splendour is so great that as we look up we have to shut our eyes. We cannot see God objectively but we can feel His Presence and Grace through his Grace. Hence we cannot know Him, and yet we can know Him.

The sun that gives life to everything and spreads its light far and beyond is brought out by another text of Svetāsvatara. "That Purusha

He whose chest is adorned with the garland made of flowers of Red Kadamba Trees, growing thick and darkening the glades of the forest, which receives from the bright sky, the first showers of the clouds rising above the sea.[2]

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is the Mahesvara; He is the mover of existence; He possesses the purest power of reaching everything. He is Light, He is undecaying." (III. 12.)

While the peacock dances, from time to time, there is a rustling of the feathers of the whole body, and the dancing and rustling is happily compared to the dancing and rippling waves of the sea. God Muruga is first described as the consort of Deivayānai to bring out His function as creator and protector. The peacock also symbolises avidyā or āṇava which is put down by God's Grace. The Muyalaka under God Śiva's foot, and Mahishāsura under Devi's foot reproduce the same symbolism.

The Skānda Purāna devoted to the glorification of the Son-God, Kumārasvāmi, "God Subramanya" is the weightiest of the Purānas, and its ancient character was only brought out by the discovery of its manuscript in birch-bark recently by Dr. Bendal, which are as old as the fourth century A. D. The study of this God is noticed in most of the Purānas and in the Mahābharata and Ramāyana and has been immortalised in the famous drama of Kālidāsa, Kumarasambhava. The Tamil version of the Purāna is also the oldest of the existing Purānas and its date is said to be as far back as the tenth century A.D. Whether God Subramanya was an Aryan conception or a South Indian conception or whether the two had become blended we will consider later on.

[2] The next picture presented is that of the moisture-laiden cloud as it rises from the sea, and travels over and pours its refreshing showers over the valleys with the most luxuriant tropical vegetation. It is a beauty, indeed, as one gets up the hills, in the early spring, to see the *kānals* bursting into leaves and buds and flowers of all shapes. The tallest trees fill the valleys and they are literally dark as the poet has described. One has only to bear in mind the Perambu Kānal and other kanals lower down the valley of the Pambar River issuing from Kodaikānal.

The garland is described here as God is Bhogi as described above, though at the same time He is the Yogi of Yogis. The poet has in mind in beginning these descriptions of the sun and the clouds what is considered as *mangalavāḻttu* in beginning a poem.

He whose crown is adorned with the bright flowers of Red
Kantal tree growing the Hill sides thick with trees difficult to be climbed by monkeys, in sholas where roam the forest nymphs dancing with tinkling bells, on their feet. and shouting 'Hail, Hail' to the victorious Cock-Banner of God Muruga.[3]

The Son-God with the Spear, whose praise is immeasurable and who six-faced terrified and subjugated the Asura who assumed the form of the mango tree and the Sūrapadma half man and half horse; over whose victorious battlefield, the terrible she-devils danced their *Tunangai* dance with the heads of the fallen held aloft in their hands.[4]

The author of Silappadigāram has the following, besides praising the moon:

ஞாயிறுபோற்றுதும் ஞாயிறுபோற்றுதும்
காவிரிநாடன் திகிரிபோற் பொற்கோட்டு
மேருவலம் திரிதலான்.

மாமழைபோற்றுதும் மாமழைபோற்றுதும்
நாமநீர்வேலியுலகிற் கவனளிபோல்
மேனின்று தான்சுரத்தலான்.

[3] This is another picture higher up among the hills. The *Tinai* of the last section is Mullai, and the Tinai of the present is the *Kurinji*, the Highland Villages. Considerable space is devoted to the beauty, the dress, and the adorning of their hair and person of the forest nymphs which we have omitted. But it is a beautiful picture and well harmonises with the surroundings. *Adukkam*, the word used to mean a Hill is actually the name of a Hill Village on the lower Palaneys, a few miles from Periakulam. It is an ideal Village with its cardamom and coffee gardens, Plantain and jack-trees, and limes and oranges, well watered with many a gentle stream but for its malaria and the odour of cowdung of the hundreds of cattle maintained there.

[4] From this gay picture, we are taken to the grim picture of the battlefield reeking with the blood and mangled bodies of the slain, and where the she-devils danced and gloated over their huge feast. The she-devils are described at length which we have omitted. The description of the battlefield was necessary as God Skanda's Mission was to slay the Asuras and redeem the imprisoned Devas. And it is a grim sight indeed as man wars with his evil passions and subjugates them.

If thou, with mind made steady and purified by good deeds dost desire to reach His Sacred Foot, which the wise know without thought,[5] thou wilt surely secure It even now, as your previous good works have ensured this bliss in your heart.

Because He dwells in love in the Hill Tiruparangunram, where the little rock pools resound with the humming of the bees, over the lilies budding out like eyes, and where in its broad paddy fields, the bees sleep in the lotuses during night and after dawn, sound their trumpets in the nectar-laden nymphæas and which is situated west of the famous city of Madura, filled with palaces and market places, where Lakshmi herself dwells, and whose Fort gate is listless without war, all the enemies having been already vanquished and where the banners fly with dolls and balls hanging about.[6]

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[5] This recalls the famous thought in the Kenopanishad "He by whom It is not thought, by him it is thought; he by whom It is thought knows it not. It is not understood by those who uuderstand it, it is understood by those who do not understand it" (Talavakara Up. 2, 3, It means man cannot know God with his Pasubodha or what is called சுட்டு அறிவு, with his human objective consciousness. This can only end in objective knowledge. When this consciousness is merged in the Divine consciousness, then he can know God. "By the Atma (Pathijñāna) we obtain strength, by such knowledge we obtain immortality" (Tal., Up. 2. 4). The eye sees but it cannot see itself and God is the eye of this eye (Tal, Up. 1, 2), and hence the improbality of knowing God. The substance of the first Khanda is reproduced Šivajñānabodha Sutra XI. See also sutra IX.

[6] Tiruparangunṛam still holds its own reputation as a picturesque place and its fine spring water is said to be very healthy. Some vandalism is being perpetrated in allowing portions of the hill being used for blasting stones which are of the finest quality. Madura is now the second City in the Presidency and first in importance on account of its architectural remains; and no tourist would care to miss it for all the world.

II.

TIRUCHIRALAIVAI.[7]

Riding on the elephant, whose scarred head is adorned with golden shields and garlands, whose sides resound with the bells, which is swift of foot like wind, and powerful like God Yama.[8]

So, God Muruga appears, with his head glowing like lightning with the five kinds of skilfully wrought ornaments.

With his golden earrings shedding light like the moon surrounded by the inseparable stars,

His Faces blossom out from the hearts of devotees, practising austere Tapas.[9]

Of these, One Face sheds rays of light brightening fully the world shrouded in great darkness.

One face lovingly grants boons, being gladdened by the praise of his loving devotees.

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[7] Tiruchchendur in Tinnevelly District is the finest bit of seaside we have ever seen. Its Vaisākam festival is famous and hundreds of thounsads of people flock to it at the time. It was there that we saw the finest dancing peacock and it still dwells in our memory. Phe Pūjāris in this Temple, by a peculiar custom, are drafted from Malabar from among the Nambūri's and are called Pōṛṛis (worshipful).

[8] As the conquering Hero and deliverer of Indra, our Son-God rides on the elephant to show His grace to his devotees.

[9] Compare the text from Śvetāsvatara.

" That Bhagavat exists in the faces, the heads, the necks of all; He dwells in the cave (guha) of the heart of all beings; He is all pervading. Therefore He is the omnipresent Šiva ". (iii 11).

" Its Hands and feet are everywhere; its eyes and head are everywhere; its ears are everywhere it stands encompassing all in the world." (iii. 16.)

Hence God Muruga is called *Guha* himself as dwelling in the hearts of all. Hence His six heads and twelve arms. Each face is doing a separate function and one pair of arms corresponds to each of these functions. In these, God as the Yogi and Bhogi, as the first teacher, as the ruler and protector, destroyer, as the Lord loving his devotees and being loved by them, all these different aspects are brought out.

One face takes care that no harm befalls the Yajnas performed by Brahmans according to strict Vedic tradition,
One face, like the Full Moon, spreads light in all quarters removing the doubts of Maharishis, after teaching the truths of sciences difficult of reach,
One face performs the Battle-Sacrifice crushing the hostile hosts, with thoughts dark with revenge and biased against them,
One Face smiled with joy on his young Highland Bride with the creeper like waist,
In consonance with these various functions of these six faces,
On his broad towering shoulders, bearing the sharp arms dividing the bodies of the foes, and glorified on account of their great might, and reached by the triple fold of the chest shining with golden garlands,
One arm was held aloft shielding the Divine Rishis sojourning in the skies,
The corresponding one reclined on his waist,
One arm wielded the Mahout's weapon and one arm rested on his thigh,
One pair of arms played the wondrous and sharp spear and shield,
One arm was placed on his breast, and one arm shone amidst the garlands,
One arm held the circlet and one arm ringed the bells,
One arm rained down showers and one arm garlanded the divine bride.
So these twelve arms played according to the respective faces.
While the Heavenly music played, and the strong horns resounded, and the drums were struck like thunder, and the peacock with its variegated feathers swayed on the victorious banner,
So God Muruga appears on the aerial route, with rapid strides, and reaches and rests in the far-famed *Alaivai* praised by the world.

J. M. N.

(*To be continued*).

PURA-NĀNŪRU.

(Continued from page 355 of No. 9 Vol. XII.)

பாண்டியன் பல்யாகசாலை முதுகுடுமிப் பெருவழுதியை
நெட்டிமையார் பாடியது.

பாணர் தாமரை மலையவும் புலவர்
பூநுதல் யானையொடு புனைதேர் பண்ணவு
மறனோ மற்றிது விறன்மாண் குடுமி
யின்னா வாகப் பிறர்மண்கொண்
டினிய செய்திநின் னார்வலர் முகத்தே. (12)

To Pāndiyan Pal-yāgasālai Mudukudumi-pperu-valudi
by Nettimaiyār.

O Kudumi, king made glorious by victory! Is it virtue when minstrels wear wreaths of Lotus flowers, and yoke their richly adorned chariots, and ride on elephants with ornamented foreheads?

Thou hast taken others' lands so that they grieve, and hast made thy suppliants' faces smile.

Note—This is really praise, though it seems to detract from the king's excellence; there can be no doubt of his generosity, though the virtue may not be so apparent. It is the king's liberality, not his ethical virtue that his courtiers admire.

சோழன் முடித்தலைக்கோப் பெருநற்கிள்ளி கருவூரிடஞ் செல்வானைக்கண்டு
சேரமானந்துவஞ் சேரலிரும்பொறையொடு வேண்மாடத்துமேலிருந்து
உறையூர் ஏணிச்சேரிமுடமோசியார் பாடியது.

இவனியா ரென்குவை யாயி னிவனே
புலிநிறக் கவசம் பூம்பொறி சிதைய
வெய்கணை கிழித்த பகட்டெழின் மார்பின்
மறலி யன்ன களிற்றுமிசை யோனே
களிறே முந்நீர் வழங்கு நாவாய் போலவும்
பன்மீ னாப்பட் டிங்கள் போலவுஞ்
சுறவினத் தன்ன வாளோர் மொய்ப்ப
மரீஇயோ ரறியாது மைந்துபட் டன்றே
நோயில னாகிப் பெயர்கதி லம்ம
பழன மஞ்ஞை யுகுத்த பீலி
கழனி யுழவர் சூட்டொடு தொகுக்கும்

கொழுமீன் விளைந்த கள்ளின்
விழுநீர் வேலி நாடுகிழ வோனே. (13)

To Choḷan Muḍittalaikko-pperunaṛkiḷḷi by Uṛaiyūr Yêṇichchêri Muḍamosiyăr.

Do you ask who this? This is he who rides forth on an elephant like the God of Death! His broad strong chest is torn by arrows, which have pierced the jewelled button of his tiger-skin mantle. His elephant, like a ship adrift on the Ocean; or, like the moon in the midst of many stars, surrounded by swordsmen who are like a comyany of sharks, has broken loose from its keepers, and is mad with fury!

May he return I pray, scathless from his raid. He is lord of the Land where ploughmen on the cultivated fields gather together plumes let fall by the woodland peacock, together with the ears of grain; the guarded land in whose well watered region fat fish and wine of the palm-tree abound.

(To be continued)

G. U. P.

SEEING GOD.

We are told that Vivekānanda, averse to lead the hum-drum life of the worldling, went in search of God; and he asked many whom he met, *pandit* and *pāmar*, whether they saw God. None could give him an answer. In the end he met Paramahamsa Rāmakrishṇa, and he was the only man, he found, he says who could boldly say: "Yes I have seen God", and Vivekānanda was satisfied.

This incident suggests many reflections:—

(1) Vivekānanda was an original man. What necessity was there for him to go and ask another man for God? Most men have no faith in truth or God but have only faith in the faith of others. The original, *soidisant*, man also then fell into the net into which many fall!

(2) If Rāmakrishṇa said 'he saw God,' could that *ipse dixit* constitute a ground for undoubting belief? Supposing any other man in the place of R. K. had said it, would or should it not be believed in? If not, why not?

(3) If 99 men said they did not see God, and one said, he saw, whose is better evidence? Or might the former be stigmatised as creatures of mendacity, and alone the latter the paragon of truth? If the believer in the one or the other is the judge himself in discriminating the one from the other, the true from the false, the possessor of such power of discrimination scarcely need go to others for intelligence. If he believed in one, it is psychologically his own belief. *Ergo*, he need not go in search of a thing which he finds in himseif.

(4) If R. K. saw God, did he show Him to Svāmi Vivekānanda? And did V. in turn show God to others, if not to his own countrymen (who probably did not see God) at least to his American friends, who gave him the warm shoulder?

(5) What is the meaning of *seeing* God? If God could be *seen*, He could also be *heard, smelt, tasted* and *touched*? All put together, it means that God is an object of sensuous perception? If so, Rāmakrishṇa's senses alone need not see Him, for by virtue of its being an object of sensuous perception, every one endowed with senses ought to see God; and V. ought to have *seen* Him, say *sensed* Him without the aid of R. K?

(6) If God can be *seen*, then is God possessed of form and colour? If so, how; if not, how could he be seen? Is seeing God, again, of any of such description as anthropomorphic? Zoomorphic? thereomorphic? Vedas delare:—

Na māmsa-chakshur abhivikshate Tam. i.e., 'the fleshly eye cannot see him.' Did R. K. then see God with his *fleshly* eyes? Did he make V. see with his *fleshly* eyes again? If not how did V. *see* God, and how was he *shown* God?

(7) Had not any one else *seen* God, before R. Krishna? If not, then God ever since the beginning of creation denied Himself to all His creatures and by becoming existent or apparent in the case of R. K. alone, proved Himself to be the most partial Entity that could thus claim Godship! In fact, such an entity is something else but God; for in the idea of God which mankind has conceived, is involved the distinguishing

characteristic of *impartiality*, the absence of which deprives God of his Godhood! Sir William Jones wrote:—

"One great end of Revelation was not to instruct the wise and few, but the many and the unenlightened." Hence God would be more God, did he reveal himself to the poor and many all along eternity; than if He did disclose Himself but to a favoured person and hardly once in time.

(8) Is God abstract or concrete? As concrete He could be seen; and concretisation means limitation; but God is unlimited, it is alleged. If abstract, is He something abstracted away from all concrete existences, beginning from the mineral, and up along the vegetal, animal, human and meta-human species? Thus abstracted from, one after another, God is driven to a *cul de sac*, where stern metaphysics pronounces Him to be a non-entity! As concrete, God is limited, as abstract He is more limited, so much so as to deserve reduction into negation! How then was God seen?

(9) The ninth reflection that suggests itself is this: can men after seeing God, die? If so, they have not seen God—the Elixir of Life; if not,—but that they have died is a fact! And then how is Life and Death compatible or consistent with each other?

(10) Many men came and taught God but the teachings were forgotten and God also with them! What will be the fate of the latest arrivals, who simply said they saw God, but failed to prove Him to others. But then there were teachers who proved no-God like Kapila and Buddha and all the rest of those who may be subsumed under the category of materialists!

(11) If honsety lies on the side of the majority who disclaimed sight of God, fits of hallucination, or freaks of hypochondriasis must *pro tanto* be laid at the door of the microscopic minority who could boldly sight the Unseeable? It seems as if some men can *make* God at their will and pleasure, and others again with their sweet will *unmake* Him! Is God then an entity, which is but a creature of man?

A. G.

THE ADVAITA PHILOSOPHY.

(Continued from page 396 of No. 9 Vol. XII.)

MAYA.

I will now say a few words on Māyā. This is a factor which the Māyāvādins find it altogether impossible to swallow. They cannot dispense with its existence, because they want it indispensably for the reflection of God and for the production of their illusion; and again on the other hand, they cannot accept its existence; for if they accept it, they will have to cut the ground under their own feet, and admit that there are entities other than God. Their position is indeed pitiable! They cannot make the two ends meet. But they know how to confuse people and they must be given credit for that. They call Māya அநிர்வசனீயம், indescribable. It is neither an entity, nor a non-entity. This they think will help them out of the difficulty. But will it stand a critical test? I will ask them in plain words, what is Māyā? Is there such a thing as Māyā or is there not? They must either say Yes or No. It is no use playing in words. They must either say that there is such a thing as Māyā or that there is no such object in existence. They cannot say that it exists, and at the same breath that it does not. They cannot say that it is something which is nothing. Such a statement will be the height of absurdity. They are bound to accept that it is something on which God reflects and produces the Jagat, and there cannot be any loophole for them to escape after accepting this statement. There cannot be the least doubt that it is something, however subtle or however indescribable it may be. The indescribability is nothing but the extremely subtle nature of that entity and at the same time the Advaita relation which it bears to the Great God, and on account of which it is called His "Parikkirakasakti".

THE TRUE END.

It is the truth of this Advaita relation which the sublime Siddhânta philosophy has established beyond all manner of doubt. It clearly lays out the existence of three Padārthas —Pati, Pašu and Pāsam—and traces out in a wonderfully subtle and methodical manner the relation that exists between Pati and the other two entities. *God is the mainstay and repositary of Pašu and Pāsam, and in the case of the rational Pašu, He is the soul of their souls and the body of their bodies. He is all in all, and without Him there can be no soul, no Jagat and nothing whatever.* It is not possible to separate any of these factors form God—and it is this relation of non-dual union with God that is called *Advaita Sambantham.* This relatiod is clearly and distinctly exhibited in the *Muktinilai* or the liberated state of the souls, and it is the realization of this Advaita relation that is known as *Sāyujjyà* or oneness in Heaven with God. When the soul realizes his true position and finds himself merged into the grandeur of the Divine Spiritual blaze and looses his I'ness and My'ness when he sees the true form of God all over and everywhere embodying, as it does, anything and everything; when in fact, he sees God in everything, and nothing but the divine form presents Its view to his sight in whatever direction he may look,—that is true liberation and that is *Mukti.* In our present state of பெத்தநிலை or bondage, God is immanent in everything and is not visible to our view, but in the முத்திநிலை or liberated state, everything is hidden in Him, and He appears as one glow of grandeur. This *Mukti* does not mean that everything is God, nor that any of them is an illusion, as the Māyāvādins would say. Such a contention cannot be maintained to and extent, and such a contention is against tht spirit of all our srutis and revelations.

It is noteworthy to observe in this connection that the Māyāvādins themslves are sensible to the truth of the Siddhānta doctrine, and this is why they would not call themselves Monists, Pantheists or Idealists. If they really think that there is only God and nothing else, they should not hesitate to

call themselves Monists. If they maintain that every phenomenon of the Jagat is God, then they should call themselves Pantheists. If they seriously think that everything that we see is an illusion, they should declare themselves Idealists. But they would not like to go under any of these names; they want to claim all these absurdities put together and call themselves by a different name. They seem to have been enamoured by the specious arguments and sophistries of these different schools, and at the same time they seem to realize the intrinsic value of the Siddhānta doctrine. So they want to have a conglomeration of the views of all these schools and go under the name of *Māyāvāda*.

I must however tell you that the arguments used by the Māyāvāda school are not altogether rejected by the Siddhānta school. These arguments may be found referred to in the Sāstras of that school, and the object of such reference would be found fully explained there. But these arguments, when used in the Vedic Srutis, are only referred to in a general way and are therefore greatly misunderstood and misconstrued—and hence the springing up of the different schools of philosophy. There are of course passages in the Vedas which declare that God is one—"*Ekam Evadvitiyam*". This is only intended to shew that there is only one God and not more. This cannot be distorted to mean that there is nothing but God. There are passages in the Vedas which say that everything is God. This is intended to shew that God is the source and support of everything and that He pervades in all of them, both in and out. That is to say that He is the be-all and end-all of every entity, and that the existence and movements of all entites are in Him. The illusion theory itself is referred to therein. This is only intended to shew the fleeting and transient character of the *Jagat* and its deceptive nature in enticing souls as something real and lasting. That these are the true interpretations of those passages would be quite apparent from the numerous other passages in the Vedas which clearly indicate the Siddhānta doctrine.

The Siddhānta doctrine accepts all the theories put forward by the Māyāvāda school and explains their true meaning, maintaining at the same time the existence of the three entities God, Soul and Pāśa both in the *Vyavahāra* and *Paramārtha* condition, or as we would put it, in the *Petta tasai* and "*mukti tasai*; and they propound elaborately and exquisitely the relation that exists between God and the other entities, perfectly in consonance with the attributes of God.

I am afraid that I have kept you long, but I must tell you that the Siddhānta philosophy is the only philosophy that will recommend itself to every earnest thinker and that there and there alone you will find the intricate questions in the field of religion systematically and satisfactorily solved and the truth explained and established.

I must also tell you in this connection, that we Tamils, more than any other race in India, have been particularly interested in this philosophy from a long time back, and it is believed in certain quarters that it is a product of the Dravidian intellect. I cannot enter into the question here whether there was any wide gulf between the Āryans and the Dravidians in their religious views, although at present, the Siddhānta philosophy is very little known in North India, where quite a mistaken notion obtains about the Tantras or Āgamas. I will however make bold to say that the Siddhānta philosophy is in perfect consonance with the Vedas, and that it is the true end to which the Vedas lead. I think it therefore highly essential, that we, especially the Tamils, should make a careful study of that philosophy, and not only study, but try to realise its truth, by practical results. Such results would fully convince us once for all that God is our life, God is our body, God is our support and God is our everything. Such is our relation with God—and this is our *Advaita* union.

S. S.

Dr. Pope's Lecture on the Poetry of India, at the Indian Institute.*

Those who are passingly acquainted with the rich and varied contents of the Indian Institute, may well-nigh envy those whose lot it is to be learners in such a "shoreless sea" of interest, and those who profited by the opportunity afforded, them through the courtesy of the Keeper of the Indian Institute, Professor Sir Monier Monier Williams, to hear Dr. Pope's lecture on the "Poetry of India," on Thursday last, in the Indian Museum, must feel that they had a two-fold treat, since matter and manner, emphasised by the Oriental surroundings of the place, were so happily combined as to render its lecture a poem in itself.

In his many years of residence amongst the Tamil-speaking population of South India, Dr. Pope would seem to have become imbued with the poetry, both of thought and speech, of this poetical people. The Tamil poem, couched in language at once epigrammatic, polished, sharp, and pointed, is, as he so well expressed it, like a beautiful mosaic, made up of good, and beautiful, and sweet reflections, too frequently, indeed, overlaid with the bad and impure ideas which are the outcome of every heathen religion; sometimes containing almost Christian doctrine, too often again counterpoised by teaching the very opposite to it.

Clearing away the soil and rubbish with a dexterous touch, and presenting the sweet thought-mosaics in their intrinsic brightness to his audience, Dr. Pope succeeded in enthralling his listeners, and gaining for his gentle-hearted Tamil clients the sympathy which he fain desired to enlist on their behalf, whose greatest poet made true charity or "love," the foundation of his ethical system.

* Extract from the Oxford Review, March 18:6—*Ed. S. D.*

"The bodies of loveless men
Are bony frame-works."

wrote Kamban. And again,

"The lovelesss to themselves
Belong alone—"

and

"Self-kindled fire:
Within the false one's spirit glows."

This Kamban was himself too true to cringe for courtly favour, and whereas it was the custom of all poets proper to bring the King's name into every hundredth line of their verses, he deemed it sufficient to repeat it in every thousandth. The King observed this and was displeased, whereupon the ready-witted poet retorted, "If others, your Majesty, have made you one in a hundred, I have made you one in a thousand!"

To observe the idyll of peasant life and habit, was perhaps more consonant with Kamban's natural tastes than to play the courtier. What can be prettier or more suggestive, than the story of the poet lingering dreamily one evening, as the sun was setting, to watch the water-drawyer at the well, crooning his melodious ditty between the tedious counting of the buckets which fertilised the soil.

"One hundred twenty and two—
On the leaf of the bamboo—"

chanted the man.

Just then the sun went down, the labourer's work was done, and, ceasing his monotonous toil and his song at the same moment, he quitted the spot.

"What can he have to say of the leaf of the bamboo?" pondered Kamban within himself, "To-morrow at sunrise I shall learn."

As the sun rose above the horizon on the following morning, Kamban drew near the spot. The water-drawer appeared, and continued his work, and, at the same time, his ditty—

"Sleeps the drop of dew."

"Ah!" repeated Kamban.

"On the leaf of the bamboo,
Sleeps the drop of dew."

The Tamil labourer felt, and still feels, the poetry of the truly poetical as instinctively as the poet himself.

A curious feature of Tamil poetry is that the rhyme appears at the beginning instead of the end of the line. The lecturer gave some examples in the mellifluous original, which we are, unfortunately, unable to repeat here. We must confine ourselves to the translation. One was of a metrical parable, dividing students into three classes—the first compared to a swan and a cow—the second to the earth and a parrot—and the third to a buffalo, a goat, and a vessel perforated with holes. The explanation of the symbols being that a swan (according to Tamil tradition), has the faculty of imbibing from a mixture of milk and water the milk only, and that a cow ruminates after feeding, as a scholar should reflect after study.

Secondly, that as the earth yields only in another form what is bestowed upon it, and the parrot speaks only what it hears others say, so mediocre intellects evince no spontaneity of thought.

Thirdly, that like the perforated vessel, weak brains retain nothing that they receive, or, like the buffalo which wallows in the muddy river-bed, and renders turbid the water that it drinks, confuse all that they learn, and derive full profit from nothing, like the goat which browses on the tips of every shrub that it comes across, spoiling all, and getting little good from any.

The Tamil description of a model house-father is summed up in the words—

> One whom all delight to praise.

The model house-wife must be in all things like Solomon's virtuous woman—gentle, loving, industrious, and, above all, obedience itself. A great man amongst themselves was once asked whether the married state or celibacy was chiefly to be desired. He gave no answer, but invited the enquirer to wait and see. The sage's wife was drawing water from the well. He called to her, and leaving the bucket hanging midway, she instantly came. At dinner he complained that the cold rice burnt his mouth, his wife immediately fanned it. Next day

whilst the sun shone clear and bright, he cried out that he could not see to read. She brought at once a light. "This," said the sage to his visitor, "is domestic felicity." If you can have such a wife, marry—otherwise, prefer celibacy.

It is further related of this model wife, that having, during her life, performed unhesitatingly her husband's every behest, at her death she asked her first, and last, and only question. "Tell me," she said, "why, at our marriage, did you require of me a needle and a pot of water?"

"It was," he replied, "that I might, with the needle, pick up a grain of rice, should one ever be spilt, and dip it in the water."

No grain of rice had ever been suffered by this model housewife to fall, in serving her husband's meal. The needle and the pot of water had never been used. She died content.

This little real drama, told of real life, was followed by another, given as a sample of what the Tamil drama *per se* is.

Harischandra, King of Oudh, was so upright and truthful as to have excited the notice of the gods. Wagers are laid that he may, or may not be, led to depart from his straightforward ways. An evil demon tempts him, making use of a certain debt which he had contracted to serve his purpose against him. *Harischandra* gives up his kingdom rather than be untrue or dishonest; his wife upholding him in the determination. Then she and her infant son are made slaves, whilst the king himself becomes the servant of the common executioner and burner of the dead. The child is bitten by a serpent in the wood, and dies, and the grief-stricken mother herself carries the little body to be burnt. Her own husband is in attendance at the funeral-pile, but as she cannot pay the fee which is due to his master, he is obliged, in justice, to refuse to perform the rite which it was part of their religion to fulfil.

The queen then falls into disgrace, and is brought to be executed. Her husband must carry out the sentence, as in duty bound, for his master. The severely-tried pair together weep and wail over the swollen body of their babe, still lying by the pile, whilst they prepare to obey the not-to-be-gainsaid

behest. The king raises his sword to strike off the beloved one's head but it falls from his trembling hand upon her neck —transformed into a garland of sweet flowers! The trial is completed. The tempter is vanquished; and with wife and child restord to life, the king returns to Oudh. The drama is finished, and the curtain falls. The lucturer appeared, as we have remarked, so to be imbued with the poetry of his subject that one seemed to witness what he described, as it were represented in action. Each Poem was a person, set in fittest light to see, a story put into language most pleasant to read, or an allegory fraught with subtle signification.

Here is the description of the University of Madura, represented by a bench full of learned men set in the midst of a lake. The bench had the faculty of extending itself, to make room for all comers whose genius the other members recognise. There comes a certain poet bringing with him a poem intrinsically good and beautiful, but they give him no welcome. He begs only to be allowed to lay his cherished work upon the extremest end of the bench, which stretches itself out to receive it, when lo! by the weight of its worth the poem overbalances the whole bench, and the University goes down in the lake!

To leave simile for actual life, we might tell of the burning of a king, witnessed by Dr. Pope himself—attended by all the weird dramatic attributes of such a ceremony in the East, in the midst of such poetry of time and scene, as the after-glow of an Indian sunset could contribute.

But space fails—the silver-white line of calcined bones lay glimmering in the fading light amongst the ashes, and the mourners had departed. An old woman, bending over the little heap, looked up at the one spectator still lingering thoughtfully on the spot, and ejaculated :—

"Alas, alas!
So great a King—
Lies so —— "

The Tamils must speak in poetry, it seems. It is the nature of their being, and of their tongue.

Religion and Religious Prejudices.

It is impossible for one who truly loves, embraces, honours and defends any religion to remain indifferent when he sees her covered with reproach and contempt. He sees with deep regret the operation of those causes that excite and inflame the enmity of the carnal mind. He sighs and sheds many a tear in secret, when he finds religion wounded in the house of her friends.

The latent aversion of the depraved heart to everything spiritually good will easily account for much of the opposition which worldly men manifest to vital godliness; but it deserves inquiry whether their antipathies are not augmented by the respective religionists themselves. The poison everywhere exists, and often lies in a dormant state; but the virulence of its action, the rage with which it spreads and operates, may in general, be traced to certain excitements.

We have reason to believe that many a religious *Purohit* increases the prejudice of worldly men by a coldness and gloomy reserve in his manners. Though religion is the only source of "solid comfort and lasting joy," we must confess that a few individuals avowedly and perhaps sincerely attached to it give little proof of its happy influence upon themselves. Their fears predominate, their comforts are outweighed by their troubles, they are oftener walking in the chilling shade than in the cheering sunshine, and their sighs are more commonly heard than their songs. Persons of this character may be earnest and conscientious, may at times feel an earnestness and deep interest in closet devotion, but their social intercourse is flat and insipid. Their language is uncouth, harsh, repulsive, full of censures and complaints; their life is a dull routine of tame and tiresome formalities. It is therefore not surprising that persons of this description should raise an unfavourable idea of religion in the minds of worldly men. The system is charged with the faults of those who espouse it. Let those who sincerely wish to promote the cause of God in an evil

world beware of furnishing its enemies with a plausible plea, by exhibiting in their conduct and conversation any gloom, moroseness, or austerity, which has a direct tendency to alienate and disgust. Let them be firm and steadfast, but uniformly kind and courteous; spreading the charm of a winning affability and benevolence over all the social circle in which it is their lot to move. By ease, freedom, cheerfulness and suavity, under the control of a vigilant discretion, they will be able to cast the scales of ignorance and prejudice off their eyes, and one thing is sure, the end will be the unity of all religions, a blending which may seem impossible but which may prove successful.

Many who profess any particular religion increase the prejudice of others by the inconsistencies they betray in their commercial dealings. One is hard and rigid in the bargains he makes, in the conditions he prescribes, yet lax and remiss in the fulfilment of the engagements into which he has entered. Another is mean and mercenary in trifles, though upright and honourable in matters of prime importance. This is the reason why there is a spirit of speculation and eager competition which breaks down all prudence and moderation. The scoffer cries "Ah! These are your religious people!"

It must not be disguised that the majority of our brethren assume a religious profession for selfish and sinister purposes and the culpable manner in which they carry on trade greatly dishonours and injures the religion they profess. It is not enough that their motives are right but they must shun the very appearance of evil. The end does not, according to an old maxim, justify the means. A good object, pursued in a bad temper, or in a violent and indiscreet manner, cannot really advance the interests of religion. It should therefore be the constant study, the ardent and unwearied endeavour of pious men, to hold forth the words of truth and reason in their conduct and to exhibit to the eyes of all the true fruits of righteousness.

M. S.

The Supposed Maya Origin of the Elaphocephalous Deity Ganesha.*

The attention of orientalists has been recently drawn to the study of the origin of the worship of the Hindu elaphocephalous deity Ganesha and of the ceremonies performed in Western India in connexion therewith, in a paper read before the Anthropological Society of Bombay, on the 30th August 1905, and published at pp. 479-491 of its Journal, Vol. VII, No. 7. In this paper, the author Mr. Ranganath Sadāsiva Jayakar has tried to prove (and, I think, he has succeeded in doing so) that the cult of the deity Ganesha has been known to the Hindus since a long time anterior to the period of the redaction of the Vedas, which is computed by competent Vedic scholars to have ranged from B. C. 2000 to B. C. 1400. He has further shown therein that, in the Vedas, there are two Suktas, *viz.*, the Bramhanaspati and the Vinayak Sukta, that one of the hymns of the Rigveda opens with the words (गणानांत्यूगणपतिं) (i.e., Ganpati is the *pati* or master of host or things which exist) and that, in the Rigveda, the name of Ganpati or Ganesha is not so prominent as that of Bramhanaspati, the two being identical. In fact, the whole trend of the author's argument therein is to the effect that the cult of Ganesha originated in India in the pre-Vedic times.

But, as if by way of counterblast to the aforementioned argument about the Indian origin of Ganesha-worship, a startling theory was propounded about thirteen years ago to the effect that the cult of the elaphocephalous deity Ganesha originated among the Mayas § of Yucatan in Central America

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* Extract from the Journal of the Anthropological Society of Bombay Vol. VIII. No. 7.—*Ed. S. D.*

§ Squiers, who has more than any other traveller, studied the different races in America, has proposed the term Nahuatls for the people of Mexico and Central America. The southern branch of the Nahuatls was known as the Aztecs who occupied Mexico and were subjected by the Spaniards. The Mayas were another branch of the Nahuatls, who occupied Yucatan and were very nearly affiliated to the Aztecs of Mexico.

and that it was introduced into India from thence. The author of this theory is the eminent American explorer and archæologist, Dr. Augustus le Plougeon, who spent some twelve years of his life in exploring the wondrous antiquarian remains of Yucatan in Central America, and in deciphering the inscriptions carved on the walls of those ancient buildings. A popular and fascinating account of these researches of Dr. Plougeon and of his accomplished wife, Madame le Plougeon, who shared with him the hardships and perils of that long period of exploration in the wild and obscure recesses of Yucatan, was published by his friend, Mr. D. R. O'Sullivan, H.B.M., Vice-consul at Pemba, under the title of "*A fairy tale of Central American Travel*" in the *Review of Reviews* (English) for September, 1895, pp. 271-281. In the course of his paper, Mr. O'Sullivan has set forth, *inter alia*, Dr. Plougeon's conclusions (based on his discovery and decipherment of the Yucatan; that the legend about Cain and Abel (given in the book of Genesis) had its birth-place in the latter country: that the Sphinx was a monument erected by his sorrowing spouse to the memory of her slain lord Abel; that the ancient Egyptian mysteries were transplanted wholesale from Yucatan; and that the Greek alphabet is simply a Yucatanese version of the destruction of the lost Atlantis.

Among the other bold speculations of Dr. Plougeon, of which an extremely interesting account has been given in the aforementioned paper, is the theory, referred to above, that the cult of the elaphocephalus deity did not originate in India but that it had its inception among the Mayas of Yucatan, and was introduced by them into India, and that King *Can* deified, who was figured as a human being with the head of a mastodon, was the antetype of the Hindu elephant-headed god Ganesha. This bold conclusion is sought to be supported with the arguments that, (1) because the deity Ganesha is painted red, which is the peculiar colour of the American race, and (2) as the practice of children being carried by their mothers astride their hips, and (3) the custom of imprinting the figure

of a hand dipped in a red liquid prevail both in Yucatan and India, the introduction into India of the cult of the elaphocephalous deity by Maya colonists from Yucatan, becomes all the more plausible. Dr. Plougeon's reasoning will be best set forth in his own words as contained in the following extract from the aforesaid paper :—

"Dr. le Plougeon's researches also give a clue to the probable origin of elephant-worship in India. The Hindus, as is well known, represent Ganesha, the god of wisdom, as a human body, coloured red, and surmounted with the head of an elephant. This is the most popular of all their images, and it is sculptured or painted over the door of every house as a protection against evil. The legends, purporting to account for this form of worship, are so numerous and so contradictory that it may safely be assumed that the true origin is not known. Turning to Yucatån, we find in the Troano MS. that the "Master of the Land," King *Can* deified, is therein depicted under the guise of a human form with the head of a mastodon. Presumably the Mayas adopted that animal as the symbol of their great ruler, from the fact of its being the largest and strongest creature with which they were acquainted, and as such would naturally be for them symbolical of strength and power. On the façade of the building at Chichin-Itza, called by the natives "Kuna" (the house of God),—the same building to which Stevens gives the name of Iglesia,—there is a sculptured tableau representing the worship of that great pchyderm, the head of which with the trunk constitutes the principal decoration of the temples and palaces which were built by members of the family of King *Can*. Here, then, is another most curious "coincidence". May not the truth be, as Dr. le Plougeon suggests, that the worship of the elephant was introduced into India by colonists from Mayax, where the worship of the mastodon was so general ? The fact of the body of Ganesha being invariably painted red, which is the characteristic colour of the American race, lends additional probability to this view. Certain characteristic customs, moreover, which

obtain in India, such for example, as the habit of mothers carrying the child astride on the hip, and of worshippers impressing upon the walls of the temples the imprint of the hand dipped in a red liquid, serve to strengthen the theory of a Mayan immigration, since the red imprint of a human hand is commonly met with on the walls of the temples in Yucatan, and the women of that country still carry their children astride on the hips."

In refutation of the aforesaid theory, it may be asserted that the customs, from the simultaneous prevalence whereof in Yucatan and India, the inference about a Mayan immigration into the latter country has been drawn, are of so insignificant a character that it is not safe to rely on them at all. Firstly, the practice of depicting the symbol of the outstretched hand, in red colour, on temples and houses, is not confined to Yucatan and India only, but it prevails in other countries also. Mr. S. M. Edwardes, I. C. S., in his very interesting Presidential Address, delivered at the Annual Meeting of the Anthropological Society of Bombay, on the 26th February 1907, referred to this custom and, after describing the various forms in which it is practised in India, observed as follows* :—

"But India is not the only country that acknowledges and reveres the Mystic Hand. The aborigines of Australia place it on their caves and shelters, coloured white to ward off death by incantations, and red to protect against the evil eye; and they even preserve the several hand of a dead chieftain as a tribal protective charm. It appears on the Alhambra Palace in Spain, a relic perchance of Moslem sovereignty during the days of the Khalifs: Carved out of red coral, it hangs round the necks of the children of Italy: it was an oft-repeated image upon the *ex-voto* of ancient Carthage, and is figured at the present day upon houses in Morocco and Palestine, to ward off evil from the dwellers therein. Among the semitic races, it

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* *Vide the Journal of the Anthropological Society of Bombay*, Vol. VIII, pp. 24-25.

appears to have typified Divine might. The celebrated pyramid of Borsippa was called "The temple of the right hand;" one of the names of Babylon was "the city of the celestial hand;" while the hand emerging from a pyramidal base, stamped on a Chaldean cylinder, has served as the prototype of our modern Hand of Justice. And if we turn to Christian countries and Christian symbolism we again find the Hand, emerging from a cloud or encircling a cross, used as a simulacrum of Providence in its higest conception. Remark also how the mystic power of the Hand gives rise in succeeding ages to the *mudras* of Hinduism, the *indigitamenta* of ancient Rome, the imposition of hands in the Christian Scriptures: let us recall the primitive red hand of Ireland; and we shall realize that even in this one small matter of the symbolic Hand there is a link, albeit perhaps a broken one, between peoples of widely differing nationality."

This being so, are we justified in arguing that, because the custom of depicting the red imprint of a human hand, which prevails in Yucatan is also in vogue in such far-off lands as Australia, Spain, Carthage, Morocco, Palestine and other countries, a band of Maya colonists must have emigrated from Yucatan and introduced the aforementioned custom into the latter regions? My answer to this query is an emphatic No! It is my humble opinion that it would be foolish on our part if we argue in this strain, because there is not extant any evidence at all from which it can be proved that there was ever any communication between the inhabitants of the former and those of the latter countries during any period of time of which we have got record.

Secondly, the practice of women carrying children astride the hips is not confined to any particular race of people. On the contrary, it is prevalent among many races of people and in many lands. Is it therefore, consistent with reason to argue that, because the practice of carrying the children astride the hips, which is in vogue in Yucatan, is also prevalent among the womenfolk of other lands, the same must have been introduced

thither by Maya colonists? There is no proof what-ever of any intercourse having existed, at any time of which we have record, between the womenfolk of Yucatan and those of the latter countries. Consequently, this argument, too, of Dr. Augustus le Plougeon in support of his theory of the Maya origin of the elaphocephalous deity Ganesh also falls to the grouud.

Thirdly, Dr. Augustus le Plougeon argues that because the characteristic colour of the American people is red, and because the elaphocephalous deity Ganesha is also invariably painted red, *ergo* the Mayas of Yucatan in Central America must have introduced the cult of the said divinity into India. But we find that red is the characteristic colour of British heraldry, as it is the chief colour of the very valiant and courageous nation of Spain. A writer in the Globe (of London), discussing the interesting subject of the symbolism of colour, says:—"Red has always been the badge of courage. In heraldry, it has the added significance of magnanimity. Therefore have not Britons done well to make it their own, for do they not pride themselves on never hitting a man who is down? Moreover, it is the chief colour of that very valiant and very courteous nation of Spain. Christian symbolism call red the bloodshed for the faith, and employs it on the days sacred to martyrs. Red is the colour of magic, and the pointed caps of the Good People have never varied from the hue which lies under the influence of the ruby planet Mars*. Are we, therefore, warranted in coming to the conclusion that, because red is the peculiar colour of the Amerienn race, and because red is also the characteristic colour of British heraldry and the chief colour of the Spaniards, the Mayas of Yucatan must have emigrated to England and introduced the red colour into the latter country? There is ample historical evidence to prove that, in remote antiquity, maritime and commercial intercourse existed between the ancient Britons and those "Pedlars of the Ancient World"—the Phœnicians, the Ancient Romans and

* Quoted in the *Hindu, Patriot* (daily) of Friday, the 21st April 1899.

many other nations and races of by-gone ages. But for aught we know, there is not a title of evidence to show that any communication ever existed between the Mayas of Yucatan on the one hand, and the ancient Britons on the other. Nor has the search-light of modern research been able to discover in English culture and civilization the least trace whatever of Mayan or Aztec influence. Thus, the third argument of Dr. Augustus le Plougeon also fails.

(To be continued.)

ŚAIVA SIDDHĀNTA MAHA SAMAJA.

Our Honorary Lecturer Mr. P. Muttiah Pillai delivered lectures at Tirutturaipūndi on 4th and 5th Feb. on Śaiva Siddhānta and Śiva-Puṇyam; at Madura on 16th, 18th and 19th Feb. on Bhakti, Tirukkuṛaḷ and Śiva-Dīksha; at Tinnevelly on 24th and 25th Feb. on Ālaya-Tattvārta and Dharma; at Tuticorin on 4th March on the Truth of the 1st stanza of Tirukkuṛaḷ; at Pūvālur on 9th and 10th March on Vedānta-Siddhānta-Samarasa-Nannilai and Ānma-Ilakkaṇam; at Srirangam on 14th March on Love; at Ālangādu on 16th March on Education; at Tirutturaipūndi on 17th and 18th on Personality of God and Ālaya-vaḻipādu; at Tiruvārur on 20th, 21st, and 22nd March on Śivajñānabodham, the necessity of Religious learning and Śiva-Darsanam; at Melaichivapatti on 3rd April on Deyva-Upāśana.

On the 4th March, the Honorary Lecturer of the Samāja, Mr. T. S. Tiyāgarāja Jnāniyār of Tiruvālūr delivered a lectur on Rāja-bhakti and Deyva-bhakti at Negapatam Students' Tamil Saṅgam.

On the 2nd March, Mr. S. Satchidānandam Pillai, Secretary of the Samāja and his friends went to Tiruveṟṟiyūr for the Magiḻaḍi Festivel and distributed the tracts and lectured to the people.

On the 3rd March, the Secretary lectured in the Beach in connection with the Māsi Makham Celebrations.

On the 9th March, with the Samāja Secretary and Ourselves went to the Paṭaḷam and lectured on the fatherhood of God, Brotherhood of Man and the evolution of Religious beliefs to the coolies employed in the Buckingham and Carnatic Mills. The coolies showed much earnestness and sympathy.

On the 23rd March, the Secretary went to the weavers' quarters in Triplicane and lectured to the people.

On the 17th March, the Chennai Šivanadiyār Tirukkūttam celebrated its 13th anniversary. Ashtāvadānam Pūvai Kalyānasundra Mudaliyār presided. Mr. T.V. Kalyānasundra Mudaliyār of Royapet delivered an interesting and lucid lecture on *advaitam*. Mr. S. Sachidānandam Pillai, B. A., in the course of a careful survey of the present condition of Saivaism spoke with great zeal and earnestness on the necessity of arranging for wholesome religious lectures in temples at regular intervals and also for the regular recitation in Šaivite Temples of the twelve Tirumurai at least on auspicious days. He contended that provision for the above services ought to be made by the temples themselves. He emphasised the fact that our temples will become worse than useless if steps are not taken in time to give religious Education to the ordinary people who go there for worship. He warned the audience about the signs of materialistic pomp and spiritual decay which are visible in places of worship in all directions. He exhorted all Hindus to do all that is needed to maintain the purity and holy environment of temples and other sacred places.

THE ĀGAMIC BUREAU NOTES.

We acknowledge with grateful thanks the following letter from Mr. R. W. Frazer, Professor of Tamil, Telugu and High proficiency Sanskrit in the University of London. No one would grudge the high praise which he bestows on Mr. Nallasvāmi Pillai but for whose 'noble spirit of self-sacrifice' the Siddhānta Dipikā itself and the whole body of Siddhānta Litera-

ture now existing in English would not have come into existence. The letter is as follows:—

Dear Sir,

I have obtained permission to send you for review in the *Siddhānta Dīpikā* and for a note about the great Monumental Encyclopædia of Religion and Ethics now appearing in great Britain an advance copy of my article on the Śaiva Siddhānta. I do this because of my profound regard for your *Siddhānta Dīpikā* and for the great work it is doing in a noble spirit of self-sacrifice to bring to light some of the great literary treasures of Tamil land. I do it further with a feeling and deep debt to the learned Editor of the Dīpikā and further with profound respect for the learning and labours of the revered scholar Sriman J. M. Nallasvāmi Pillai Avargal and Brahma Sri V. V. Ramana Sāstrin Avargal.

Please excuse all errors in the article which you may find. I have but a few days in the year to devote to the study of the subject matter and I regret that the enclosed article is probably the first effort made to introduce to English readers a true and unbiassed account of the Śaiva Siddhanta without which no History of Religion or Philosophies would be complete.

Should my treatment of the subject matter appear cold pray remember I wrote the article from an Historical and Philosophic stand-point working on such knowledge as I have been able to extract from the literature available.

May the goddess of Learning confer prosperity on the *Siddhānta Dīpikā* and may its supporters in your land know that their labours are being followed closely in the West.

Yours sincerely,

R. W. FRAZER.

The Encyclopaedia of Religion and Ethics.

And we have great pleasure in introducing to our Readers, the Encyclopædia of Religion and Ethics, a work nobly planned and finely executed. One cannot be sufficiently alive to the importance and necessity for a compendious work of this kind at the present moment. Knowledge and Science had been progressing on all sides unchecked and unfettered. It was in the Department of Religion and Ethics alone that people tried to live in the fancied security of each, his own citadel, and preserve his prejudices and narrowness.

Even in India where people of all creeds and sects flourish and jostle each other and live in such close intimacy it is remarkable how ignorant one can be of his neighbour's religion and philosophy. The labours of a few noble Scholars of every land has been slowly dispelling the mist which would not show his neighbour's face though so close at hand. The strength of the present day and the hope of the future lies in the fact that comparative study of Religion and morals is being actively pursued and happily in the medium of the English Language be it said to its eternal glory, and the minds of people are already becoming broadened and we have not the least doubt that each system and creed is gaining thereby considerably and we fervently hope the day is not far distant when we will not hear of the war of creeds and classes. The Volumes of this Encyclopædia appear therefore quite opportunely and will be of the utmost importance to scholars and students and will help us in widening our knowledge of Religion and Philosophy.

We give a few extracts from the preface to the work to to show its scope.

There is at the present time an unusual demand for works of reference. It may be due partly to a higher general standard of education, increasing the number of readers, and compelling teachers, whether they are writers or speakers, to 'verify their references.' But it may be due also to the great increase of knowledge in our time. We must possess ourselves of dictionaries and encyclopædias, because it is not possible otherwise to have at our command the vast stores of learning which have accumulated.

But the enormous increase of knowledge in our time has not only created a demand for general works of reference; it has also made known the necessity for dictionaries or encyclopædias of a more special character. Musicians have found the need of a Dictionary of Music, painters of Painting, engineers of Engineering, and they have had their wants supplied. The present work is an attempt to meet the necessity for an Encyclopædia of Religion and Ethics.

Scope of the Encyclopædia.—The words 'Religion' and 'Ethics' are both used in their most comprehensive meaning, as the contents of this volume will show. The Encyclopædia will contain articles on all the Religions of the world and on all the great systems of Ethics. It will

aim, further, at containing articles on every religious belief or custom, and on every ethical movement, every philosophical idea, every moral practice. Such persons and places as are famous in the history of religion and morals will be included. The Encyclopædia will thus embrace the whole range of Theology and Philosophy, together with the relevant portions of Anthropology, Mythology, Folklore, Biology, Psychology, Economics, and Sociology. It is a wide field, but its limits are clearly defined. Only once or twice throughout the course of this volume has the question been raised whether a particular topic should be included or not.

Subjects and Authors.—Very great care has been taken to make the list of subjects complete, and to assign each subject to the right author. If mistakes have been made they will be pointed out by readers and reviewers: and the Editor will welcome every suggestion that is offered towards the improvement of the succeeding volumes. In order to avoid overlapping, and yet to have every topic treated with sufficient fulness, the method has occasionally been adopted of describing a subject comprehensively in one general article, and then taking one or more particular Topics embraced by the general article and dealing with them separately and more fully. Thus there will be a general sketch of the Socialistic Communities of America, out of which the Amana Community has been selected to be separately and fully described. Again, there are articles on Aphrodisia and Apollonia in addition to the general article on Greek Festivals; and in the second volume there will be an article on the Arval Brothers, while the Roman Priesthood will be treated comprehensively afterwards.

It is not necessary to draw attention here to the series of comparative articles on such topics as Adoption, Adultery, Ages of the World, Altar, Ancestor-Worship, Anointing, Architecture, and Art.

The important subject of cross-references is referred to on another page.

The Encyclopædia and Saiva Siddhanta.

We now come to what will interest our readers in this work. Volume V of the series will contain an article on Śaiva Siddhānta by Professor Frazer and we are much obliged to him for his kindness in sending us an advance copy of the article. The heading of the article is 'Dravidians (South India)' and the first section is introductory and gives the ethic and linguistic peculiarities of the South Indian people. The second section is devoted to the early history of Dravidian religion. The third section deals with the sacred Hymns of the

Śaiva's and the fourth deals with Vaishnavism and Hindu reformers and the fifth deals with the formulated doctrine of the Śaivas and discusses the Tripadārtha Doctrine of the Siddhānta. Ample quotations are given from the works of Mr. J. M. Nallasvāmi Pillai, Rev. Dr. G. U. Pope, and other scholars to illustrate and explain the doctrine. We hope to deal more fully in a future issue with the article of the learned Professor.

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The Rishis of old, have undoubtedly given the first place in their system of education to the study of the Vedas, but they by no means apper to have neglected the study of Science as the term is understood in modern times. Gautama the law-giver recommends a knowledge of the laws of human nature as necessary. The Study of the Purāṇas includes knowledge of the creation, destruction and renovation of the worlds. We find explained in their works, certain truths which might be studied in the light of the researches that are now being made in the field of Physical phenomena. Manu, in his Samhita stated certain laws of nature which may be placed side by side, for a comparative study with those which Huxley in our day has scientifically demonstrated. Such a comparative will not only enable us to recognise the existence of certain devinely laid-down laws which are necessary for the guidance of all created beings but will show to the world that the same truths are seen and understood both by ancient sages as well as by modern thinkers somewhat differently.

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Pocket Counsellors: These are small handy brochures issued in five parts. These contain more than 250 maxims or aphorisms. These are calculated to give much food for reflection as they themselves are the fruits of reflection. Observations on Friendship is a fine production. Each part containing about 60 maxims is priced only three pies.

The translation of *Sukranity* is a valuable contribution to the literature of Morals. It is priced only three annas. We wish

that copies of these be found at least in the hands of every school master.

Copies can be had from the author, Mr. S. Ramasawmi Iyengar, Sub-Registrar, Anekal, Mysore.

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The second Annual meeting of the Depressed Classes Mission Society of Madras met in the Anderson Hall on the 15th April with Honourable Mr. Justice Abdur Rahim in the chair. The Report was read and Honourable Mr. Justice T. Sadâsiva Iyer moved for the adoption of the report and in his speech made a brief survey of the work of elevating the depressed classes from the time of Lord Buddha and about the Christian Missionaries who are the pioneers in the direction. Now Hindus has taken up the work of elevating the depressed classes and it is a good sign of the times. He made two suggestions. "One is that when associating with them (depressed classes) in doing our duty of educating them, we should avoid all air of condescension as if we belonged to a different genus or species from them and we should treat them as brothers" The next is based upon the opinion of Svāmi Vivekananda that for any Hindu class to elevate itself should attain proficiency in Sanskrit and in conclusion made an announcement that took all people by surprise and that showed his tolerant and humanitarian spirit. He announced that he would 'offer a silver medal annually to that boy among the depressed classes under the care of this mission, who is of excellent character and who is also able to repeat the Bagavad Gita by heart.' He is a life member of our Šaiva Siddhānta Mahā Samāja.

Mr. S. Srīnivāsa Iyengar, B.A., B.L., made a speech and said that the non-Brahmans stuck more tenaciously to the caste system than Brahmans. We do not know how far he is correct. We have never seen many Brahmans coming forward to visit the slums and to lecture to the untouchables. And he made some useful suggestions. Then Srimati Alarmelu Mangai Ammal made an eloquent speech in Tamil and said with emphasis that the elevation of the depressed classes was more due not to the people of

the higher castes. She said all men are equal and that caste system was nowhere in India before the advent of the Āryans into India. Others made fine speeches. The Chairman in his learned speech said that Islam makes no distinction of caste or classes and that "if India was ever to grow into a nation, they could not possibly ignore one-sixth of its whole population" and bewailed the difficulty in overcoming the prejudices of not the depressed classes but of the non-depressed classes—the higher against the education of the depressed classes. He pointed out the necessity to foster elementary education among the people and said that neither this society nor hundred societies of similar nature can meet the problem of elementary education. It is the Government that must come forward to solve the problem and solution must come as soon as possible as it affected all communities in India. However the work of elevating the depressed classes must be done by everyone as it lay in one's power.

The Honourable Mr. Justice Sankaran Nair, the President of the Society, thanked the chairman in a neat little speech and exhorted the people to co-operate in the work of the Society and hoped to show better results next year.

The report of the Society.—Last year the Society had two day and two night schools in different parts. The strength of the pupils was 130. At present the society maintains altogether 5 day and night schools with a strength of 169 pupils all Panchamas, Chucklers, barbers except four who do not belong to depressed classes. There are seven teachers and two whole-timed workers for the Society. Finance is always the least attractive item in the Report of any Philanthropic society in India. There was an income of 1006-7-4 and an expenditure of 1042-6-11. From the report we see that every pie was well spent unlike many other societies that spend on ærated waters &c.

Appendix B is the diary of one of the workers of the mission and the worker has paid 76 visits in the year to different places talking and lecturing and inspecting. That worker ought to be congratulated on the excellent work he has done and he will be envied by every sincere social worker. The work

of the society shows steady progress and we hope that it will in the long run do immence good to others and to its own name.

From the appendix we see that the worker has made lectures, all on morality, agriculture, hygeine and such kindred subjects. We only regret that nothing is said about God, our duty towards God, how to worship Him &c. Perhaps in his lectures he referred to God and His greatness and His love for us and our duty to Him. It is only our surmise and in the report there is no mention of such subjects. Morality without religion can never be fruitful. First believe in one Supreme God who is our Father and impress on the people that they should believe in one True God and then begin to elevate them.

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The fate of our dear girls are less fortunate than our boys. No doubt there are innumerable big wigs who subscribe most—not money but words. The more educated a man is, greater is the volume of verbal subscription. The richer he is shorter does his arm grow. Also caste and creed determine the sympathy of men. Why should caste prejudice a man's attitude towards a common cause? It is a paradox, yet time proves it. Look at the list of the donors and subscribers to the Depressed classes Society for instance. For the elevation of the depressed classes (elementary education to boys) and female education, every man in the catacomb and on the Palatæ sympathises but the former is richer than the latter at least in sincerity though not in material prosperity.

Mammon stupefies the finer traits of men. He is the god who controls the devil. Such gods are rare. Still the success of any great cause is due to these rare divinities. Girls have a greater aptitude for learning and arts than boys. Still they are steeped in ignorance. It is due to the jealousy and conservatism of men.

Remember Sarasvati is a goddess and not a god. Athene and Minerva are goddesses. Surely the goddess of learning has greater sympathy towards woman, though man may woo her however much.

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Men's life in this world is not to be a mere existence. If it is mere existence, beasts will claim kinship with men. Then men should live and hence they should be wise. But men's life is so much linked by fate with women that neither can live by themselves. Then if women be not wise, men will have to live by beasts which is ever horrible. Hence stint not education to women.

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In Choolai, a few self-less men started the Svāmi Vivekānanda Hindu Bālikā Paṭasāla in July 1907. Its fifth anniversary was celebrated on the 14th of this month under the Presidency of M. R. Ry. C. P. Rāmasvami Iyer Avargal B.A., B.L. It was a galla day for the girls and their parents and the visitors. The President said that the education of women should be practical besides being emotional and urged that we should copy Japan in that that women should stand side by side with men. It is the thing which many ignore and which many have not thought about.

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No social reform can be done unless with the co-operation of our ladies at home and who rule us so completely. Hence the task of cultivating a public opinion among women should be taken into hand at once. Men have been blind till now and are still blind. But thanks to the exertions of a few learned sisters at Madras who have come forward to cultivate the public opinion among our sisters by freely distributing Tamil tracts on such social subjects as are acceptable by all to every house in Madras as far as practicable. Three tracts have appeared the first about *the scheme and objects of those social tracts*, the second about the cause of *Female education* and the third about the bad system of the *marriage of young girls to old men*. This we hope will really do good and those who want these tracts may apply to "The Editor, Social Tracts, Vepery, Madras. N. C."

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Anent the Report of the Svāmi Vivekānanda Hindu Bālikā

Pāṭasāla. The school is managed by a committee. The year began with 197 girls and the present strength is 207. The attendance is 74·4 and is very encouraging. There are three lady-instructors and one male head-master who is an able Tamil scholar and to whose zeal and indefatigable labour the school is still alive. The results of the examinations are very satisfactory. Instructions are given in sewing and stitching and in Music and our sacred Tevaram and Tiruvacagam are chanted by these innocent and pure girls—the fature mothers of our enlightened India. Thus we find here religious instruction is also given—a safe-guard against any inroad of false religions.

The school has a literary society and the girls talk and discuss subjects with such courage, boldness and lucidity and logic as to put to shame many a boy of even greater age. The 1st anniversary of this society was celebrated on the 23rd April 1911 and we were much pleased at the excellent culture and training the girls had obtained. There is a small useful library attached to this society and further help is solicited. The total expenditure for the year is only Rs. 576-9-10 and this small amount has produced its maximum goodness. There is a closing balance of only Rs. 46 12-3 though it is less than the opening balance by Rs. 27-2-3. A permanent building and a play-ground is its absolute want. Tomorrow the school may be shifted to, we do not know where for want of accommodation as the owner of the present rented building in which the school is situated now, has given notice to vacate.

Will the sons of India come forward to contribute something towards the building fund? We hope so and remind our readers that

> "The very first
> Of human life must spring from woman's breast,
> Your first small words are taught you from her lips,
> Your first tears quenched by her, and your last sighs,
> Too often breathed out in a woman's hearing
> When men have shrunk from the ignoble care,
> Of watching the last hour of him who led them."

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